



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND QUERIES.

FOLK-LORE AT THE COLUMBIAN EXPOSITION. — If the Anthropological Building has been late in completion, the display is now most interesting. The value and curiosity of the archæological exhibits will first attract attention; but those more closely connected with folk-lore are well worthy of notice. An account is elsewhere printed of the cases devoted to the presentation of objects used in games. A very curious and complete exhibition of objects connected with Chinese worship in America is made by the Archæological Department of the University of Pennsylvania; and the curator, Mr. Stewart Culin, shows in his own name an interesting gathering of books used by the same people in this country. The place which toys may be made to take in museums illustrating folk-lore is well shown by a collection of toys representing Chinese and Japanese musical instruments by the same exhibitors. Mr. G. F. Kunz of New York exhibits a collection of precious stones, or valuable objects, employed as amulets, or with superstitious purposes. The Australian display contains illustrations of the Bora initiation ceremonies, and that of Africa representations of disguises employed in sacred rites not yet explained. As connected with mythology, the totem poles and carvings of the Haida of British Columbia will be observed. In the Government Building, Mr. Frank Hamilton Cushing has constructed a model of a Zuñi priest engaged in the celebration of the creation-myth. Outside of the exhibition buildings, the Midway Plaisance offers a continued spectacle of various life. The Javanese theatre is especially to be mentioned, as worthy of description and study.

THE ANTHROPOLOGICAL CONGRESS. — In the end, the plan of this Congress was so far altered that the arrangement in separate sections was abandoned. The Congress devoted to Folk-lore but one afternoon, on August 29, given to the Collection of Games in the Anthropological Building, and one morning, August 31, when a certain number of papers were presented. As these papers will hereafter appear in the proceedings of the Congress, it will not be necessary here to give an account of them. The attendance at the Congress, as at most of the scientific congresses, was limited; but the occasion was found pleasant by those who took part. Persons desirous to obtain the printed proceedings may send the subscription price (\$5.00) to Mr. C. Staniland Wake, Department of Ethnology, Columbian Exposition, Chicago, Ill.

ALDEGONDA, THE FAIRY OF JOY. AN ITALIAN TALE. — In a well-written editorial, or leader-review, in the "London Chronicle," of the book entitled "Rabbit the Voodoo," by Miss Mary Owen, the writer, in referring to my introduction to the latter work, intimated that I could probably not distinguish between what was American Indian and original Negro superstition or tradition, because savage races have the same bases of custom and belief. This view, like many others current among theorizing folklorists, is to a great extent deceptive. What were the absolute beginnings